

/28 cont'd/

386 designs are completed the cloth is dyed. This is a very difficult
286 craft; if it is not skillfully done, the wax design may be broken.

Thus skill and concentration are the two requirements of this craft. After the dyeing is completed, they wash the cloth with clean water, and after this set it out in a sun-drenched open area to dry, in order to remove the wax. When the wax is completely cleaned away, the process is completed." (See the Chinese translation of Miao Tsu Tiao-ch'a Pao-kao /Report on an Investigation of the Miao People/, p. 267.)

285 Miao women still use bags made of hemp fiber. When they
432 go out, they carry them on their backs; all their miscellaneous
445 possessions are packed in them. They resemble the Cantonese women who carry babies on their backs.

7. Trade

437 Because their productivity is slight and their products are very
438 similar, there is almost no trade, not even barter, among the Miao
439 themselves. Though they carry on some trade with the Li, their commercial relations have not gone beyond the barter stage, such as the exchange of bamboo products for rice mentioned above. Truly complex trade is only carried on with the Chinese, and it is only a start. This is of several types. First, there are the Chinese peddlers who bring goods to sell in the Miao villages and, at the same time, buy the local products from the Miao. Second, the
[443] Miao occasionally /29/ go to the Li markets to do business with the Chinese merchants. In the capital of Pao-t'ing district and in the Wen-hua market of Ta-ch'i under the jurisdiction of the district, one frequently sees traces of the Miao people of the vicinity. Third, they go to more distant Chinese markets to buy and sell. But this is done at no set times; only when they lack some necessity do they go. The Miao live deep in the mountains; these Chinese markets are all equally distant. A few are several tens of li away but many are a hundred li away. Since the Miao all live a simple life in which few things are really needed, the occasions when they come out to a Chinese market to trade are rare, once or twice a month at the most.

/72 cont. /

They reared the

231 silkworms until the cocoons were formed, wound off the silk
 [283] from the cocoons, reeled it, and made it into native thread
 [291] and silk. They dyed the material and made it into women's
 clothes. Recently they have learned how to hatch the worms
 from eggs themselves.

[285] The number of Miao who keep bees is quite large. They
 weave dup, open bamboo baskets, plaster them with mud on
 the outside, and make three openings in the front (Illus. 39)
 for the bees to go in and come out. They are covered with old
 [438] bamboo hats. The honey produced is mainly sold. The yellow
 [237] wax is used to burn in place of incense and candles when wor-
 [782] shiping the spirits.

285 Crafts. — The most common handicraft industry among
 the Miao is the weaving of bamboo wares. Bamboo splints are
 used to make baskets, containers, back carriers, fish traps,
 mats, and hats. The manufacture of hats and back carriers
 [291] shows fine workmanship. The bamboo hats are worn by men
 and women over the headband in place of umbrellas. The back
 [482] carrier has two carrying rings. At the time of use these go over
 [854] the shoulders, with the basket full of various articles on the back.
 Women going into the fields often place their babies in the
 carriers so they can be free to work as usual. In addition to the

use of bamboo as a raw material in weaving things, there is
 [573] also lampwick grass, which can be woven into bed matting.
 [438] After meeting their own needs the surplus is also sold. The cloth
 286 woven by the women resembles that of the Chinese both in
 [171] method and in design, and is also sold. Ninety-nine per cent
 [438] of the Miao are farmers, there being very few artisans. Al-
 463 though today a few have learned to do silversmithing, black-
 [326] smithing, coppersmithing, or carpentry, ordinarily they are
 [335] mainly engaged in agricultural pursuits, and the handicraft
 is only a side line and that is all.

439 Trade. — The Miao people do not know how to trade.
 Formerly, the Chinese brought salt and cloth into the Miao
 villages to exchange for their local products, but there were
 many dishonest traders, who cheated the Miao, giving rise to

AKha A04
Miao AES

/297 cont. /

5. The Smithies.

A
348 The smithies will not be described separately here, since
171 they are very similar to the smithies of the Meau (see Figs.
A 85 and 86). It is true that a smith sometimes prefers to set
up his workshop under the sharply projecting roof of his dwell-
325 ing (Ill. 34).¹ The forging tools (see the chapter, "Handicrafts,"
171 Figs. 412-417) show a great similarity in many ways to those
of the Meau.

6. The Rice-field Huts.

A
243 The Akha, too, erect small huts in their fields, which
342 usually, however, serve them for only one or two days for spend-
ing the night and never for a longer stay. Accordingly, they
are flimsily built of bamboo and have only one or two side walls,
sometimes none at all. A small fireplace is all that serves for
comfort. Like the rice-field huts of the Meau, they, too, are
A
[836] happily sought out by pairs of lovers.

/298/

Chapter 14

House Furnishings, Household and Kitchen Utensils

M
128 More care than is given to the building of the houses is
352 devoted by the Meau to the manufacture of the household equip-
ment, which is extremely varied and which is made almost en-
438 tirely by them. Where this is not the case, as, for example,
[439] in the case of various iron and earthenware goods which they buy
from itinerant Haw traders (see the chapter, "Trade"), this is
specifically mentioned. Although the equipment enumerated
here cannot include everything, nevertheless all that we saw
has been recorded and sketched with extreme accuracy. The
photographs will perhaps add to our account of the material
culture.

1 [See cat 116, p252- ANALYST]

Chapter 23

Trade

● 438 As is already clear from the preceding chapters, a
 463 division of labor is only slightly developed among the Meau.
 [441] Everyone undertakes the general tasks, and special talents are
 only secondarily cultivated and practiced. Accordingly, there
 are no "traders" among the Meau, and no carrying trade within
 the tribe. Even within the family community the producer is
 at the same time the seller of his wares. For example, the
 Meau woman who enjoys a special reputation as a batik worker
 sells directly her batik material produced in addition to her
 daily work, and likewise a boy his crossbow, or the smith his
 [596] products. The head of the family disposes of things that belong
 to the family in common, such as the products of the field.

[641] Since each sib produces for itself almost everything that
 is necessary for life, the only things that come into considera-
 tion as trade articles within the tribal community are those made
 by means of the very special ability or knowledge of individual
 [756] persons. The shaman, for instance, makes amulets of special
 [789] efficacy; the smith makes guns, tools, knives, and ornaments;
 [326] an especially good batik worker works in other houses for pay,
 and so forth.

463 Anyone who is outstanding as a result of such special
 554 achievements occupies a privileged social position and is properly
 [465] paid for his work by those who ask for it, but this is more an
 honorarium of recognition. Otherwise, people help one another,
 476 for instance, if someone has run out of maize or lacks a tool.
 In such cases one is always able to turn to his neighbors, who
 are ready to help and who do the work when needed, even if
 they do not expect any payment.

439 The attitude toward the foreign traders, usually Chinese,
 is altogether different. In northern Thailand it is primarily
 western /424/ Chinese, called the Haw, who supply the Meau
 with wares that, to be sure, are not crucial, but nevertheless are
 of significance for the Meau. From these traders the Meau, as